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Freedom, Fellowship and Character in Religion.

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Social Science and Religion.

BY REV. J. C. LEARNED.

Sometimes when we look back over the past few years, and see what a record of misfortune, and of shame too, they have been, when week after week we still pick up our morning papers only to exclaim at new revelations of failure or fraud, we are disposed to wonder if honor and prudence, if old-fashioned industry and fidelity, if legitimate and safe methods of doing business, if living within one's income and a rigid self-denial for integrity's sake, are not pretty much outgrown. We wonder, in short, if the whole world is not pretty well rid of any sense of moral responsibility, given over to the passion for style and luxury, to over-reaching and pretense, recklessness and theft, and going generally to the bad.

Only when we understand the causes of this condition of things shall we begin to cure it. The ten years before the panic of 1873 deserve to be called the period of inflation. We thought it was prosperity; we had not then had financial experience enough to think othewise, though we saw gold go up to nearly 300 per cent. premium. We thought the rise in prices was profit. Corporations doubled their capital, we enlarged all our activities. But this rise of commodities was only their *real worth* increased by our deeper indebtedness, *by the money that we borrowed.* We are learning now that a prosperity founded in factitious prices, has little to boast of—much to deplore; when pay-day comes it will make us poor. And pay-

day will come when men are tired of promises and push some great speculator to the wall, and public confidence receives a shock.

So it happened a few years since; large men ate up small men until it agreed with them to do it no longer; corporations seemed omnipotent at the caucus and in the market. Suddenly there was an arrest of business—a demand for settlement. The tables were turned. The small men began to feed upon the large men, until in many cases they have become smaller than the smallest; corporations have been devoured by employees. The handsome profits of prosperous years have been consumed battling with the markets or in feeding the unemployed and destitute.

Sometime since we were concerned at the power of the bondholder and capitalist. It was said that the rich were growing richer, and the poor, poorer. Recently we have seen this reversed; the rich have become poor, and we have been in dread of a worse tyranny, that of the day-laborer and the proletaire. This class, short-sighted doubtless, made reckless by a condition of things which they could not understand, feeling after the pillars of governmeut, which, like blind Samson, they would pull down if they could, had something to teach us. The reaction which they led was sure to come; many leading a life of ease and luxury were beginning to forget their relations to the great masses of toiling people. They are always a majority among us. Their needs are tremendous when those needs are felt Of a great class, it is for the most part true that if they are comfortably housed and fed, with something regular to do, they trouble nobody and are content. But let us also know that the lower they are—the less intelligent, the coarser, the more servile and sensuous—the more they resemble some dangerous beast, which when stirred up or starving, knows no limit of right or law, knows no limit of excess or cruelty, places no sacredness on human property or life or affection, but ruthlessly destroys whatever is within its reach.

The gentleman of leisure finds it no easy matter, when his annual income falls from $10,000 to $5,000 to keep strictly

within his limits, yet he has great mental advantages, we may suppose, over the poor working man. He can calmly reason about his affairs, take a large view of the causes and course of events, and his reductions are chiefly made on matters of luxury. But when the laborer or mechanic is cut down from four dollars a day to two, or *one*, the reduction falls upon the *necessaries* of life, and it is not to be wondered at if his first feeling is that it is impossible to live on the constantly lessening pay. Besides the price of a day's work is a personal matter between a man and his employer, and the chance for aggrieved feeling is much greater than where stocks decline. Except the working man be reasonable, therefore, friction and fret are inevitable. The cost of living never declines so rapidly as the rate of wages. Much hardship is the consequence. All who experience it deserve great consideration. For only time can adjust the balance and make things go smoothly again.

Fortunately time will do it. That is, time, with a return to better methods of doing business, with the payment of long standing dues, with the practice of economy, with the reëstablishment of the sense of honor. Despite the momentary discouragements which we feel at new annoucnements of fraud and unfaithfulness, or of conflict between laborer and captalist, we believe the day of restored confidence, good-will, and prosperity is coming. Our hope is very high—finding no parallel in the past. For we accept it as conclusive that the lessons so forcibly and so painfully impressed upon this generation, are not to be lost. If our period of adversity has been long and severe, we needed it. It will be something to look back to. New resolve and effort must spring out of its shame and failure.

All sudden wealth is dangerous, and the more general it is, the more demoralizing. Men know not how to manage it, or they go mad with it. We have seen men in recent years who had had misfortunes all their lives, wake up to find themselves lucky. The upward tending prices made handsome margins to their investments; they naturally fancied they had struck their vein, or fouud their calling at last. They had worked hard; now they would play while others worked. Specula-

tion tempted almost everybody until it, directly or indirectly, ruined almost everybody, then the "moral disclosures" came—such a series of them as perhaps no other nation ever had. And they are probably not all published yet. The number of men in Canada, in Mexico, in Europe, in South America, in our territories, who have taken refuge there to escape the law of their states at home, or want to live as far as possible from their townsmen and neighbors, from all the people they ever knew, is said to be astonishing. No town of any considerable size, east or west, but has its victims or has furnished its quota.

Yet a little consideration for these men would pronounce many of them rather weak than deliberately wicked. Judged by their intentions they were not so very bad, perhaps; they hoped all would turn out right for every-body. Judged by the consequences of their acts, they remain forever unforgiven by the widows and orphans, by the aged and helpless and hard working, who saw their little all disappear in the foolish schemes, in the unlawful adventures, in the fast living, in the faithless guardianship of agents once trusted and honored. But it is better not to stop half way, with too much of this poisan concealed in the system. Let there be no defalcations covered up, that their authors may boast hereafter of their immunity from the common fate. Thorough work, now we are at it, is best, bitter as it is.

There are signs of a return to reason. There is a revival of earnest thought upon the principles of honor, virtue, justice; a new discussion of moral themes which promises much. The lesson of all the ages has been enforced anew, enforced before our eyes and the eyes of our children, enforced with an emphasis which will make itself felt on the rising generation; the lesson namely: that in the long run it is well with the good; that in the long run it is ill with the wicked. We shall find thoughtful parents who cannot lose sight of the future of their boys and girls, more careful now than a few years ago to teach a sound morality, to caution them against those first deviations from right and duty, against those excesses and dangers which have made our times so trying. Society is losing somewhat of

its indifference and flabbiness and languor, it is growing more tonic and positive. The namby-pamby philanthrophy and sentamentalism of a former time, a very school for idleness and vice, is being replaced by a proper sense of the relative values of men. Necessity has given us eyes. Imposition has made us cautious. We are beginning to make merit the standard of our charity in the hospital, and our choice at the polls. The power of rings, and of the caucus is broken. Of two evils in the shape of opposing candidates we choose neither, but scratch the disreputable name from our own party ticket as an offense and responsibility we will not carry. We may expect favor and promotion more and more to reach the deserving, whether in the trades or in the halls of legislation.

Within a year or two a more hopeful tone is apparent, showing that society is getting adjusted again. The number of drunken men is less; the rate of insanity is diminishing; excepting the recent epidemic in the South, the health rate was perhaps never so good,—largely owing no doubt to enforced temperance in diet and drink. Take the country through, paupers and tramps are fewer. Then immigration is setting in anew. Our Western borders, lately in a state of ebb-tide, the outer settlements being but the flats on which the meanest sort of shiftlessness was stranded, is feeling the returning wave of earnest pioneers. Agricultural interests are looking up. The old saying is heard again that nobody is so well off, so independent as the farmer. The boys from the slopes of the White Mountains and from the Alleghanies, a considerable class of unemployed but industrious men from our cities, are out upon the prairies looking for chances, locating claims, putting up cabins, buying neglected places, with the money that they no longer dare trust in the savings banks at home. And almost before we know it cities will have sprung up full of hope and life and enterprise, where we supposed the antelope, the gopher and the rattle-snake had undisputed sway. Agriculture—like the skin to the body, is the every where spreading surface and protection of the social economy. If the skin is clogged or inactive we have nothing to expect but congestion, apoplexy and death;

without health in this industry, run the factories never so fast, drive the forges, and beat the anvils never so hard, make the merchandise change many hands never so quick, all is fever, a self-consuming effort, ending in waste and failure at last.

The great lesson, however, which we ought to learn from the social tribulations and exigencies through which we have been passing, is that of the unity and solidarity of society. If one member or class suffers, all suffer. Whether merchant or mechanic, professional man or day-laborer, our interests are common. We may perhaps coolly look on to-day and see some class fall into adversity and go under. We of another class or business are secure and prosperous. But if this continues, it will come our turn at length. We are somehow inseparably linked together. In a certain sense there is no such thing as independence. We cannot exist apart. No man liveth, and no man dieth to himself. Yet there are those who expect the business world to be only selfish. And when a convention is held to consider the advancement of trade, it is too seldom that there is any recognition of those inter-relations upon which a permanently healthy prosperity depends. There is small disposition to share, and great inclination to grasp—a war of interests where there should be a union of interests. There is a deplorable shortsightedness. Greed as well as ambition, o'erleaps itself. Now political economy is only a form of morality. This is the basis of finance and the affairs of the state. Only when men, whether as neighbors or corporations or nations, seek to help each other rather than ruin each other, will the hardest problems of modern society be solved, and the worst dangers be averted.

It used to be said that competition is the life of business, but did it not prove the *death* of business more clearly? If any thing is true, it is that all civilization proceeds in the direction of less selfishness, whether national or individual, towards a greater, wiser, more magnanimous consideration for the rights and feelings and worth of others. The way of selfishness is only and always towards beastliness and barbarism. It has been asserted that corporations have no souls, and governments, being the largest sort of corporations were supposed especially destitute. But we hope that in the course of developing civilization this will be fully falsified—that souls will be born into these bodies. Thanks for all favoring signs of this event which here and there appear! These we see wherever

competition is displaced by coöperation. The difference between business done on the principle of coöperation and that done on the principle competition, is that one has a soul in it and the other has not. One is done on the principle of heartless grasp and greed, reckless of the welfare of others, reckless of honor too, the other is done on the principle of 'live and let live,' no gains dishonestly won; no barter of square-dealing or of integrity. As some one has well expressed it, coöperation is simply business, whether national or individual, on a religious basis; or if you prefer it on a moral basis.

Business, trade, banking, commerce, contract, treaties, laws, are all mutual transactions for mutual benefit. If either party is wronged it is through bad judgment or bad faith. And the more there is of wrong, of disadvantage to either side, the sooner all credit and confidence are destroyed, the sooner peace is broken up by conflict and business runs to bankruptcy and ruin.

I suppose the class of men who think that religion or morals has nothing to do with business or every day affairs is not yet extinct. The daily papers still seem to affirm this. Religion for the parson or for Sunday, the golden rule for the nursery, ethics for the last year in college! But the number of this class of men we are confident is growing less; and in the decline or death of the species lies the safety of government and the hope of the race. Just as fast as, at any period, the class increases, decline the honor and certainty of the market; melt away the savings of the industrious and needy, fills the air with cries of repudiation and revolt. The growth of this class perils national existence, threatens all our fair cities with a desolation deeper than the first white settler, than De Soto saw, when he looked over the wild and barbarous wastes, over the "lonely dismal region," stretching far east and west from that turbid river, which is now turned into a hundred thousand happy homes, and bears on its bosom the products of the richest granaries of the world.

One thing only can save us, or any people from the fate of all the empires of the past. It is not faith as any Church or creed has yet defined it. It is not benevolence, which over looking merit, runs into all manner of sentimental weakness. It is not any form of enterprise or ambition which seeks to out do and outshine our neighbors. But it is *exact justice*—simply that degree of unselfishness which ever more stands for fair dealing between man and man; which quietly and contentedly sees no man lied to, no man cheated, no man wronged.

DEVOTIONAL READINGS.

VI.

NATURE.

The heavens declare the glory of God,
And the firmament showeth the work of his hands;
Day unto day uttereth speech,
And night unto night showeth knowledge.—*Hebrew Psalm*

Praise be to thee, O Sun! Revolving in the abundant love and greatness of God; abiding in the midst of perfect order; cause of whatever is produced anew, and Creator of the seasons! Thou, maker of the day, art a symbol of God's grandeur, a beam of his glory. Through the medium of thee, I seek him whose shadow thou art,—the Lord that giveth harmony to worlds, that he may illuminate my soul with pure light, and make me one of those who are nigh unto him, and are filled with his love.—*Desatir* (*Persian.*)

The temple I frequent is the turquoise dome of the sky. I sell my rosary and all the holy names around it for that wine which fills creation's cup. I have turned the prayers of the pious to happy songs. The earth is all enchanted ground. Thine it is, thou Supreme Wisdom, with its light and shadow, its ebb and flow.—*Omar Kheyam.*

Spirit of nature! thou
Life of interminable multitudes;
Soul of those mighty spheres
Whose changeless paths through Heaven's deep silence lie;
Soul of that smallest being,
The dwelling of whose life
Is one faint April sun-gleam!
Thou art the judge beneath whose rod
Man's brief and frail authority
Is powerless as the wind
That passeth idly by.
Thine the tribunal which surpasseth
The show of human justice
As God surpasseth man.—*Shelley.*

The heavens praise God, and the earth and all that are therein. Neither is there aught that doth not celebrate his praises, but their utterance of praise ye understand not. He causeth the grain and the date-stone to put forth; he bringeth forth the living from the dead. Look ye on their fruits when they ripen. Truly herein are signs unto people who believe.—*Koran.*

Learn, O student, the true wisdom. See your bush flaming with roses, like the burning bush of Moses. Listen, and if thy soul be not deaf, then thou will hear how from out it, soft and clear, speaks to

thee the Lord Almighty. Take example of the roses that live direct on dew and sunshine. They never question after Moses, and why should you?—*Hafiz.*

We lack but open eye and ear
To find the Orient's marvels here,
The still small voice in autumn's hush,
Yon maple wood the burning bush.—*Whittier.*

Consider the lilies of the field, how they grow. They toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these.—*Jesus.*

As from a heap of rubbish cast on the highway, the lily will grow full of sweet perfume and delightful, even so the disciple of the truly enlightened teacher will shine forth amid those who are like rubbish. —*Buddha.*

The delicate forest flower,
With scented breath, and look so like a smile,
Seems as it issues from the shapeless mould,
An emanation of the indwelling Life,
A visible token of the upholding Love,
That are the soul of this wide universe.
My heart is awed within me when I think
Of the great miracle that still goes on,
In silence round me—the perpetual work
Of thy creation, finished, yet renewed
Forever—*Bryant.*

The Kingdom of God is as if a man should cast seed into the ground, and should sleep and rise, night and day, and the seed should spring and grow up, he knoweth not how; for the earth bringeth forth fruit of herself,—first the blade, then the ear, after that the full corn in the ear.—*Jesus.*

ONE lesson, Nature, let me learn of thee,
One lesson which in every wind is blown,
One lesson of two duties kept at one
Though the loud world proclaim their enmity—
Of toil unsever'd from tranquillity;
Of labor, that in lasting fruit outgrows
Far noisier schemes, accomplish'd in repose,
Too great for haste, too high for rivalry.
Yes, while on earth a thousand discords ring,
Man's senseless uproar mingling with his toil,
Still do thy quiet ministers move on,
Their glorious tasks in silence perfecting;
Still working, blaming still our vain turmoil,
Laborers that shall not fail, when man is gone.

Matthew Arnald.

SERIES II. **Home Life.** LESSON I.

BY MRS. SUSAN I. LESLEY AND MRS. ELIZABETH L. HEAD.

THE PLEASANT FACE.

"A merry heart, maketh a cheerful countenance."

Blessed is the pleasant face. It soothes the sick, rests the weary, cheers the sad, and makes home happy. **It soothes the sick** by its silent suggestions of joy and hope. In making them forget themselves, it often charms away the pain which has defied the doctor and the nurse. When our friends are sick, we put them in our cheeriest rooms, tread softly, smooth their beds tenderly, bring fruits and flowers, but often we omit to bring the **pleasant face.** "Please, mama, smile, smile," cried a little four-year-old boy to his mother, as he lay upon his bed moaning with pain. It was the on y thing that she could do to help him. **It rests the weary and cheers the sad,** who find their strength renewed, and their hearts lightened, by a sight which reveals to them that the world is not all as sorrowful as their own sad lives. **The very cat and dog love it,** and steal out of their corners to gaze upon the gracious presence. **It makes home happy.** The tired father hurries as he nears the gate, thinking of its welcome. The busy mother smooths her wrinkled forehead when she sees it coming. The children find their work tedious and their play lifeless in its absence. **What is it in a face that works such wonders?** Not rosy cheeks, nor pretty features, though these are good to look upon. **It is the spirit which lives behind them.** A **kindly will, an intelligent mind, a generous soul** can transform the homeliest features, and shine from the darkest skin.

Look well at the people of your acquaintance, and you will soon find which faces please you the most. Notice those whom you meet on the streets or in the cars. Contrast the fretful wrinkles, the turned down corners of the mouth, the sour expressions, the sly deceitful glances of some with the honest, peaceful, beaming looks of others, and remember that when they were babies they were all smooth and lovely alike. **What has made the difference? Their lives are written on their faces.** Little by little, day by day, in lines so fine that no microscope could detect them, **idle moments, selfish wishes, unkind thoughts, mean or cruel motives** have printed the records that we hate to look upon, while **high endeavor, loving effort, patient self-control** have as silently marked the faces that we love.

Florence Nightingale, whose lovely face soothed so many sick and dying soldiers, and **Hans Christian Anderson,** around whom the children loved to throng, were not handsome but they had **pleasant faces.**

To have a pleasant face **is a duty to God,** who gave us the powers which make it possible to all. It is a duty to **others,** whose lives it helps and brightens. It is a duty to **ourselves,** because the silent effort which it costs forms a habit of self-control essential to those who would be **good** and **true.**—E. L. H.

SERIES II. **Home Life.** LESSON 2.

BY MRS. SUSAN I. LESLEY AND MRS. ELIZABETH L. HEAD.

DRESS.

"Whose adorning, let it not be that outward adorning of plaiting the hair, or of wearing of gold, or of putting on of apparel." 1st Peter iii. 3

Study **the age** in which Peter wrote these words, and why they were especially mentioned **then.** Realize why the asceticism of the early Christians was a natural and wise reaction from the luxury and too great love of adornment of the Pagan world. But is there anything essentially wrong in plaiting the hair and in wearing gold?

We are too apt to think of Dress merely in its quality of **adornment,** but it has many objects. First—**warmth** or **coolness;** Second—**convenience;** Third—**fitness,** and Fourth—**beauty.**

Under first head, choose **strong, warm,** but not **too heavy** materials for winter: Distribute the warmth properly over the body, not loading the stomach, lungs and heart with too much clothing, but keep the extremities, the **hands** and **feet warm**. In hot weather dispense with all needless clothing, so that your work may be more easily done.

Second, study Convenience. Do not wear **long** clothes if you are to walk much. **Never wear tight clothes,** for they impede circulation, and destroy freedom of motion, thereby lessening your power of work, as well as injuring your health and enjoyment of life. (Here the teacher might enlarge on the anatomical structure, and perhaps exhibit plates of the human figure in its natural developement, and also as distorted or compressed by artificial dress.)

Third, Study **Fitness.** This does not mean, study the fashion. But look into the various fashions of your day, and select that one which is best adapted to your **special occupation and mode of life,** and especially to your means. Distinguish between your **working dress** and the one you will wear when at leisure, and in the society of your family and friends. Dress with fitness, and you never think of your appearance afterwards, nor do your friends. Proper attention to it has **a moral effect on yourself and others.** Tis a part of the obedience to Law and Order, which is of Heaven's ordaining. **Never wear half worn or tawdry finery** about your work; better burn it! But keep strong, neat, plain-colored materials for working clothes, and as far as possible those that will wash, and are unornamented.

Now we come to Beauty. There is positive beauty in **Cleanliness.** Let that come first. If you have both **taste** and **means,** make your dress **one of the fine arts,** because you can do so without bestowing too much **time and thought upon it.** If you have not much means, consider chiefly neatness and durability of material, but get all the beauty you can, **in color and form.** The great temptation of the poor is to imitate the rich as closely as possible, which involves a culpable expenditure of time and thought upon dress. This is a sacrifice of the greater to the less, and is **vulgarizing.** Better for the soul to gratify its love of beauty by spending some moments every morning in caring for the rose-bush in the window, than hours in adding trimmings to your dress.
—S. I. L.

Notes and News.

The Church of the Messiah of St. Louis have had a Christmas bazaar, the money realized therefrom to be devoted to furnishing the new church *that is to be.* One feature of said bazaar, a neat little paper, comes to us, bringing a very interesting sermon from the pastor, Rev. Mr. SNYDER, upon the subject "The Value and Cost of Religious Institutions," in which he proves very conclusively that the old stereotyped charge that churches are the expensive luxuries of the rich, is wholly without foundation. Here are some of the figures: In W. H. H. MURRAY's church, Boston, 1,500 sittings last year were sold for an average of $10.00 a sitting. Taking two months for vacation, this would leave one dollar a month, or less than twenty-five cents per week for all church privileges; while the average sittings in one of the largest and most expensvie churches in Brooklyn averaged last year *fourteen cents* for each Sunday Service! And yet how many people do we find who cannot afford the *expensive* luxury of going to church, yet who are abundantly able to pay from twenty-five cents to one dollar almost every week for a concert or theatre ticket! After thus showing how entirely church privileges are within the reach of all, as to expense, Mr. SNYDER adds, "But we must bear in mind that it is a comparatively few public-spirited and generous men who mainly bear the pecuniary burdens of churches," because so many of those who attend church *pay nothing.* "While Rev. Mr. MURRAY was preaching in Boston every Sunday morning last year to an average congregation of say 2,000 people, filling his house to its utmost capacity, the ordinary income of the church was not sufficient for its support, and the liberal members were obliged to balance the books by an extra subscription at the end of the year.

Persons who attended the Saratoga Conference and heard General Armstrong's speech will not soon lose interest in the experiment which is being made at the Hampton Institute (Va.) in educating Indian youth. The progress made by the eighteen young Indians placed in the Institute last Spring has been so rapid that the U. S. Commissioner of Agriculture has increased the number to 70. The new comers are boys and girls, whose ages range between 14 and 22 years. They will receive an English education, and practical instruction in farming.

The Report of the Council, given by Dr. BELLOWS at the National Conference at Saratoga, contained among its many excellent suggestions the following, relative to the *Unitarian Review*, which we heart-

ily commend to our rich men who are looking about for good ways to spend their money.

"The Council thinks that any rich man, anxious to produce a lasting and momentous influence upon the denomination (and religious thought of the times), could not possibly effect his purpose more surely than by leaving a fund of not less than fifty thousand dollars to the American Unitarian Association, the income to be devoted to the payment of contributors to the *Unitarian Review*, for the preparation of elaborate articles on theological and other appropriate themes, not obtainable without a recompense worthy of the scholarship and ability needed to make that *Review* a true leader in the intellectual and spiritual life of the country."

Here is a monument worth the while for some wealthy man to build for himself.

The *Christian Register* of Dec. 21st, gives two columns to a report of the recent Unitarian Conference in New York. From the number of bright lights present our New York brethren of the Church of the Messiah ought to have had a good time and a season of renewal of spiritual strength, only that their heads and hearts were so filled with questionings and conferences over ways and means of disposing of their heavy church debt ($123,000,) without also disposing of their beautiful church property, that we fear they were not in the best frame of mind for the rich spiritual feast provided. An interesting incident was the presence and participation in Christian counsels of the Jewish Rabbi, Rev. Dr. GOTTHEIL, who "rejoiced to stand before Christian men and women as one who still expounds the truths delivered by former generations." And yet he wished to bear his testimony to the value of "Skepticism as the redemption of the world; without it men are in the dark. Christians talk of Christian experience, but there is also a Jewih experience centuries old which Christians might find helpful." He was doing what he could to bridge the chasm between the two.

The utterances of the Conference generally seem to us timely and strong. Rev. M. J. SAVAGE argued "that unless the Unitarian faith is a good deal different from orthodoxy and a good deal better, a separate church for it is useless. Its small constituency is no argument against it but rather in its favor. For while heathendom outvotes Christendom, and Romanism outvotes Protestantism, and the Deity, reverently be it said, is an eternal minority of one, every advanced thinker will find himself lonely. Being alone does not prove that he is right, but it does prove that he is not necessarily wrong." Rev. E. E. HALE spoke a strong word on the need of the liberal faith to utter its religious truth to the people of to-day in the language of to-day and not in the worn-out langauges of another age and people. Unfortunately the Conference closed without having found any definite outlook for cancelling the church debt of the Messiah.

Items—The Church of the Messiah of this city is maintaining a course of popular lectures. Prof. SWING speaks on "The Beautiful and Useful;" Rev. ROBERT COLLYER, on "Our English Dale;" Rev. BROOKE HERFORD, on "Dr. Schliemann's Discoveries at Troy and Mycenae;" Dr. THOMAS, on "Social Forces;" and Dr. KOHLER, on "The Moors and the Jews in Spain."——Rev. ROBERT COLLYER preached a wonderfully tender and beautiful "Birthday Sermon" to his people on the morning of Dec. 15, the day on which he was 55 years old.——Rev. JAMES KAY APPLEBEE, who has recently settled with the Fourth Church, and who for three months past has been lecturing on Sunday evenings with such signal success in HOOLEY'S Theatre, seems to be meeting with extraordinary success on the Lyceum platform. We speak not from hearsay but from what we do know, when we say that our Liberal societies in the West which are carrying on Lecture courses, cannot afford to miss Mr. APPLEBEE.——Rev. J. T. BIXBY of Belfast, Me., has accepted a call to the pastorate of the Unitarian Church in Meadville, Pa. He is, we understand, to fill a lectureship of "Religious Philosophy" in connection with the Divinity School.——The Young Men's Christian Union in Boston has had a wind-fall of $80,000 from the late JOSEPH B. EATON of that city.——Rev. J. N. PARDEE has just begun at Charlotte, Mich., a series of seven fortnightly Sunday evening lectures, on the "Origin and Growth of the Bible," covering to some extent the same ground with CHADWICK'S book.——Chicago has been organizing for itself another long name, to wit: "A Society for Promoting the Knowledge of the Bible in the Original Language." We hope it will not exhaust all its energies carrying its pondrous name, so but that it may be able to do some vigorous work in promoting rational Biblical study and criticism, of which heaven knows there is need enough in Chicago and everywhere else. The Society has at least two good men connected with it—Rev. Dr. W. H. THOMAS, and Rev. L. P. MERCER.

Cincinnati.—The Unitarian society at this place has had a heavy load of indebtedness to carry during the past three years. When the two former societies united and organized the present church under Rev. C. W. WENDTE'S ministry, their debts were also assumed by the new church. As it was expected that one or the other edifice would be sold and the proceeds devoted to liquidate this obligation, the society grew careless about the the matter. Meanwhile the shrinkage in real estate made it impossible to dispose of either property except at a ruinous sacrifice. At the end of Mr. WENDTE'S third year in Cincinnati the debt amounted to about $30,000, and the society, though otherwise prosperous and strong, found it impossible to meet all the interest falling due upon it.

At the urgent appeal of their minister, a meeting was held last week at which decisive and generous action was taken in the matter.

Seven thousand dollars were subscribed on the spot, and in good part by the young people of the church, an amount which has since been raised to $10,000. It was also voted to sell the edifice at present occupied by the society, and to move into the newer or Vicker's Church as soon as it can be remodelled and refitted. By this action the debt is reduced to $8,000, or less, the society obtains possession of a finely located and commodious church building, and with the enthusiasm and harmony at present existing among them, there is every reason for believing in the permanent establishment and prosperity of the Cincinnati Church. It is hoped to occupy the new edifice by March next, and to entertain therein the Western Conference in May.

Literary.—The Unitiaran Year Book for 1879 is ready,—price 20 cents; in packages of ten or more 15 cents.——Mrs. JULIA WARD HOWE and her daughter have started for the Holy Land. ——BAYARD TAYLOR'S "Life of GOETHE" was nearly ready for publication at the time of his death.——A Hindoo scholar, Raj Bahadoor Dadora Pandurung, has become a convert to the Swedenborgian faith, and has published a book in explanation and defense of Swedenborg's views.——*Die Gartenlaube,* a weekly paper published in Germany, which opposes Christianity and is especially hostile to the Roman Catholic Church, has a circulation of 600,000.—— An important weekly newspaper is to appear under the direct inspiration of the pope of Rome. It will be published simultaneously in five different languages.——The seven lectures on the "Origin and Growth of Religion" which were delivered by MAX MULLER last spring in the historic Chapter house of Westminster Abbey will be out in book form in London very soon.——Dr. JAMES MARTINEAU'S recent opening lecture at Manchester New college London, on "Ideal Substitutes for God Considered," has just been published on the other side of the Atlantic.——MATTHEW ARNOLD'S new volume will include all his recent essays in the periodicals and an essay on "Democracy," reprinted from his "Schools and Universities on the Continent."——A Memorial Volume of the Life and Letters of Rev. THOMAS J. MUMFORD, so long editor of the *Christian Register,* is soon to appear.——With the first of January Rev. W. H. H. MURRAY transforms his *Golden Rule,* which as a weekly has attained such a success, into a monthly called the *Golden Rule Magazine,* which, though it will not be technically religious, will yet be religious in the broadest and best sense. With the opening of the new year the *Popular Science Monthly* will also undergo a change. The *Supplement* is from this time to be discontinued, while the *Monthly* itself is to be considerably enlarged so as to include much of that class of matter which has heretofore been published in the *Supplement.*

Rev. JOHN W. CHADWICK has just issued in pamphlet form the third of his new series of monthly sermons. Subject: "The State of the Nation." Among the things which his review of the national situation shows to be not as they should be, are: the condition of civil service; the neglect of politics (by our best men—for mercantile pursuits); the decay of patriotism; want of integrity; theological dishonesty; and communism. Among the remedies suggested are thorough professional training in politics and journalism to remedy civil service corruption and political chicanery; a study of American history to reawaken patriotism; and insistance on the part of religious teachers that righteousness is of more importance than salvation (indeed that righteousness *is* salvation) as a remedy for want of integrity. Mr. CHADWICK thinks the vicarious atonement theory in morals and religion is in part, at least, responsible for the present widespread want of honesty and honor, which allows men to live beyond their means and leave their creditors to bear the extra charge. To remedy communistic tendencies he urges the importance of personal integrity and frugality, a readjustment of trade, manufacture and agriculture, and above all a general education of all classes in the principles of political economy.

A valuable and greatly needed book is "Deterioration and Race Education," by SAMUEL ROYCE. LEE & SHEPHERD are the publishers. It strikes at the very roots of all social vices, and shows in the clearest light the only remedy which can work a radical cure. The baneful effects of crime, pauperism and drunkenness are fully set forth, showing how much we have to fear them. That they are on the increase, and working a great deterioration, is made plain by ample statistics. The defects of our present system of education are then shown, and how the worst effects of the present world-wide depression in business grow out of evil educational systems. Our present education seeks only to instruct the individual, being of a surface nature, and does not reach to the core of life, thus affecting the character. To secure the reform needed, which is to be fundamental to all other reforms, Mr. ROYCE prescribes "race education." This consists in a training of children, such as is given in the Kindergarten, through the senses, in a natural way, so that the education will affect the nature and be inherited. All mere routine, and drill in what is never made use of, he would throw out. Literary memorizing he thinks faulty and evil, filling the land with learned incapables. In labor-schools he believes an immense good can be found, and would have the boy or girl trained to actual acquaintance with the business of the world. Heredity is the only method that really means permanent reform. In that, by creating a better environment, and better means for elevating it, and using its conditions, he finds the reform we now need to lay hold of. As no other author we know of has done, Mr. ROYCE

embraces the conclusions of science and molds them into a bright ideal of how life can be uplifted. Not in emotion or sentimental hopes does he find the elevation of man, but in a natural education, which develops all the powers, and in a nobler environment. All interested in reform will find this a most helpful and inspiring book. We commend it to all such with unstinted praise, for its genuine common sense, earnest charity, and noble realization of the needs of society. Its enthusiastic faith in the Kindergarten and labor-schools meets with our entire approbation. Industrial education is the great need in this country to-day. The Kindergarten lays a genuine foundation in nature, training the faculties to a healthy use. MR. ROYCE would have it followed up by industrial, art and scientific training. Such education would reach the centres of life, mold the nature, and permit the education to be actually felt in the next generation by heredity. To us it seems that Mr. ROYCE has said the right word. In the education he writes of is to be found the redemption of the world—G. W. C.

The first edition of Prof. MOSES COIT TYLER'S "History of American Literature" is all sold. The work, in addition to being a very complete and very interesting history of American literature up to the Revolutionary period, is also a fine contribution to the history of religious progress. Mr. TYLER'S quotations from the theological writings, especially the sermons of the seventeenth and eighteenth centuries, would, we fear, find themselves sadly astray in even the most orthodox pulpits of to-day. Mr. TYLER tells us that the ONE great poem produced in America before the Revolution was "The Day of Doom," by MICHAEL WIGGLESWORTH. The first edition—eighteen hundred copies—was all sold within a year, and it subsequently passed to eight other editions in America and one in England. It ranked next to the Bible and Catechism in public estimation, and little children were required to commit it to memory in course, along with the Catechism. Here is a specimen of the theology:

"Then to the bar, all they drew near
Who died in infancy,
And never had, or good or bad,
Effected personally,
But from the womb unto the tomb
Were straightway carried,
Or at the least, ere they transgressed,—
Who thus began to plead."
* * * * But the Judge replied:
"You sinners are; and such a share
As sinners, may expect;
Such you shall have, for I do save
None but mine own elect.
Yet to compare your sin with their
Who lived a longer time,
I do confess yours is much less,

Though every sin's a crime.
A crime it is; therefore in bliss
You may not hope to dwell;
But unto you I shall allow
The easiest room in hell."

"Happily," adds Mr. TYLER, "this frightful and blasphemous delineation of the government exercised over us by the Good God, has at last, in civilized society, lost its cruel power over the human mind, and may now be read merely as a curious literary phenomenon,—as a dreadful example, indeed, of the distressing illusions once inflicted upon themselves, in the name of religion, by the best of men." What say our Congregational friends who took occasion, at their national conference a few years ago to affirm that their theological beliefs had undergone no change in two hundred and fifty years? Are they still ready to endorse MICHAEL WIGGLESWORTH and his "Day of Doom?"

Letter from Cambridge Mass.—Rev. WASHINGTON GLADDEN of Springfield, in this State, editor of *Sunday Afternoon*, does not think favorably of the Prophetic Conference lately held in New York. He declares the doctrine on which it is built to be a compound of "literalism, ritualism, and pessimism." It strikes us that this goes to the heart of the matter a little the best of anything we have seen on the subject. Some one has lately given to Andover Theological School $50,000 to found a professorship, the duty of which shall be to discuss the relations between Science and Religion. A step in the right direction, if only they will fill the professorship with a large enough and broad enough man! A pigmy, or a bigot, or a man of ability only as a theological special pleader, will find it a splendid pedestal to make a fool of himself on. Harvard College is building a $100,000 gymnasium. Rev. Dr. MINER of Boston, late candidate for Governor of the State on the Prohibition ticket, gave a Thanksgiving-day sermon on "Politics," in the Fifth Universalist Church, in which he argued quite convincingly to most of his hearers that the Millenium is yet some distance away;—before that good day can come, there must be considerable improvement in the politics of at least the State of Massachusetts. To all of which your correspondent assents. Rev. JOSEPH COOKE's lectures are attracting the usual attention. He has of late been treating the Social and Communistic problems, with his usual "billowing, bellying, bellowing" rhetoric. Mr. BRONSON ALCOTT of Concord, has been giving Conversations to the students of Amherst College, and later to the students of the Harvard Divinity School. I see that an honored Unitarian minister is discussing in the *Register* the question, "Why maintain a Unitarian Organization!" Would it not be better to ask no "whys," but go ahead and *prove why* by the *works* we do and the *life* that is in us? The question im-

plies doubt. Mr. CUMMINGS, a graduate has recently been ordained as an Evangelist in our church. This is a good sign;—and yet *not* if he is to be an Evangelist much after the pattern of most of the Evangelists that we see about us. But if he shall prove to have within him the prophet spirit, which is able to look below fashions already set, and discern the deep needs of the time, our newly ordained Unitarian Evangelist is setting out on a mission unsurpassed in promise of usefulness. One of the charities of Boston takes the unique form of giving rides into the country to invalids. Up to November, nine hundred and eighty two of these carriage rides have been given. This work is under the care of the city missionaries and the ladies of the Flower Mission. It is a very useful as well as a very novel charity.

I copy for you a few specimens of the rules in force in Harvard College during the year 1734. The capitals and spelling here given are as printed in the collection of these laws. Section VI. "All the Scholars shall at Sunset in the evening preceeding the Lord's Day, retire to their chambers, and not unnecessarily leave them; and all disorders on said evenings shall be punished as violations of the Sabbath are. And every Scholar, on the Lord's Day shall carefully apply himself to the Duties of Religion and Piety. And whosoever shall profane said Day by unnecessary Business or Visiting, walking on the Common or in the Streets or Fields in the town of Cambridge, or by any sort of Divertion before sunset shall be punished, &c. &c.

Section VII. Also whoever shall be guilty of loose or vain behavior or of playing or sleeping at public Worship shall be punished, &c. &c.

Sect. IX. Undergraduates shall in their course repeat at least the Heads of the forenoon and afternoon sermons on the Lord's Day evenings in the Hall, and such as are delinquent, shall be" &c. &c.

How is this for college discepline, and Puritanic Sabbatarianism? Those "good old times!"

The two books attracting most attention here now are SUNDERLAND'S "What is the Bible?" and CHADWICK'S "The Bible of To-day." Rev. PHILLIPS BROOKS is evidently Boston's pet preacher, as is proved in many ways. He is a strange mixture of radicalism and conservatism. The Boston papers are prophesying a mild winter. Since business and religion are so closely related, we make no apology for copying the following extract from the *Advertiser*: "Business is now in a decidedly more healthy state than it was a year ago. We do not pretend to say that the volume of business is any larger, but the healthy aspect which everything connected with trade in this city and the surrounding neighborhood assumes, gives courage and hope." Inasmuch as depression of business and Moodyism go hand in hand, the prospect for the latter in Boston this winter does not seem encouraging. The Universalists are earnestly pushing forward here in

the East. The creed printed in their Sunday School Journal of Boston, is concise and good. If they would only say that this creed *may* be accepted, and not *must*, they would be nearer the Kingdom of God. As they are, however, they are not far from it. A new church is being founded in Brookline, Mass., called "Channing Free Church." Different ministers of Cambridge and Boston give their services free. Rev. J. K. MASON of the Fifth Universalist Society of Boston is among the number. This is one illustration of how hand in hand the two U's are beginning to move. Let such unity of action be the order of the day all along the line! The last *Unity* (of Dec. 15,) is at hand. Your Correspondent's verdict must be, "Not up to the preceding number!" Your long articles are good, but they cannot by any possibility be *so* good as *short* articles. Bevity, pith, point and especially what is being *done*—a record of this is what is wanted. We want to know of the *works* of the denomination rather than its *words*. Too long have we cared most for words! We want now a paper that shall put its emphasis on *deeds*.—*Y.*

The following is from an article on STARR KING, in the *Unitarian Review* (written, we suppose, by Rev. A. D. MAYO). We commend it to the attention of those whom it hits:

It is to be said against the Unitarians, as a body, that they are commonly scandalously indifferent to the works produced by their most eminent representatives in the theological world. For example, one of the most profound books that have lately appeared from the American press is Dr. HEDGE'S "Ways of the Spirit;" and yet, in my intercourse with intelligent Unitarian laymen, I have hardly found one who has heard that the book has even been published. Here is a man, generally admitted to be one of the foremost minds in the Unitarian body,— a man who has condensed the results of a long life of study and thought into a series of essays, recommended by all the charms of a singularly lucid, pointed, and brilliant style; and yet opulent and cultivated Unitarians can confess, without shame, that they are ignorant of the existence of this book! Were he an Episcopalian, or a Presbyterian, or a Baptist, or a learned doctor of divinity of any orthodox persuasion, there would be such a flourish of trumpets, that the din would force all men and women of his general way of thinking to rush to the book-shops, in order to obtain the precious volume; but he is a Unitarian; and Unitarians seem to take it for granted that their big men should produce valuable works, and they trust that these works will have a good effect in liberalizing persons outside of the denomination. As for themselves, *they* are too far advanced to need any instruction. STARR KING'S Volume of Sermons has met with a wider recognition; but still the most cordial notices it has met with are, on the whole, from the organs of orthodoxy; and certainly its large sale has been rather among the readers of the *Independent*, the *Christian Union*, *Zion's Herald*, and the *Congregationalist* than among the readers of the *Christian Register* and the *Unitarian Review*. The Unitarians ought to be stung, by the sharpest implements which scorn and sarcasm can afford, into recognizing the fact that they have among their number some of the greatest poets, some of the profoundest theologians, some of the deepest thinkers of the country.

The Quakers and their Meetings at Longwood.—I wish I had time and space to tell you something about those blessed meetings in Longwood, and of the many dear and cherished friends of years standing, whom I have met in that lovely spot. What noble and earnest testimonies have gone forth to distant parts of our nation, year after year, from those June meetings! What grand men and women, who have left their lasting influence in the world, have lifted up their voices in that humble meeting-house, beneath the overhanging trees, in behalf of humanity, and universal liberty, and practical righteousness. THEODORE PARKER, SAMUEL J. MAY, GARRISON, WM. H. CHANNING, LUCRETIA MOTT, MARY GREW, LYDIA PRICE, and a host of other worthy souls, have been often heard there. And in what generous, cheerful, heart-refreshing hospitality have those sunny Quaker homes, models of neatness and comfort, been opened for nearly thirty years to all guests from abroad. To how many friends in the East will the names of MENDENHALL, DARLINGTON, COX, and MARSHALL call to mind the delightful days spent beneath their home-roofs. One of the most enjoyable and gratifying reminiscences of my last summer's trip to the East, is that of a visit which, in company with my father and two friends from Massachusetts, I paid one bright June day to the venerable "Quaker saint," LUCRETIA MOTT, at her daughter's house, Mrs. DAVIS', not far from Germantown. Though she has passed the Psalmist's prescribed term of life by more than a decade and a half, yet those added years to her have by no means been "labor and sorrow." Her old age is the soul's full ripening, and the rich glory and transcendent beauty of an autumn sunset gathers about her calm sweet presence. To me she stands as one of the noblest, purest and loveliest women whom our country has produced, a most worthy type of womanhood to be held up as an example to all the young women of America. What a well-directed, well-filled life hers has been! How have strength and moral courage been blended with sweetness and love! What breadth and clearness of intellectual vision have been joined to a reverent, childlike trust in the "Eternal Goodness!" What lofty ideals to an increasing philanthropy! To look once more on that beautiful face, with a brow unclouded by any worldly care, and to hear that sweet voice, which, in the years of the great anti-slavery struggle I had listened to so often with reverence and gratitude, was indeed a benediction in itself. As I took the hand of MRS. MOTT and heard the kind and friendly "Farewell" from her lips, I felt that she was in truth a saint ready for translation—Rev. E. I. GALVIN, in the *Unitarian Advocate.*

Mr. R. A. ARNOLD estimates, in an article in the *Nineteenth Century*, that were the Church of England disestablished, it would retain a surplus of £120,000,000 ($600,000,000) after all claims had been met.

DEPARTMENT OF RELIGIOUS CULTURE OF THE

CHICAGO WOMAN'S LIBERAL UNION.

(b.) The Reformation.

For general reference, see d'Aubigne's "History of the Reformation," Fisher's "History of the Reformation," Burnet's "Reformation in England," Tulloch's "Leaders of the Reformation," Neal's "History of the Puritans," Green's "Short History of the English People."

1. Forerunners of Luther.	Wycliffe—New Am. Cyclopedia, art. Wycliffe; Lechler's Life of Wycliffe; Huss—New Am. Cyclo., art. Huss; Savonarola—Milman's "Savonarola, Erasmus," etc.; Geo. Eliot's "Romola;" Mrs. Browning's "Casa Guidi Windows."

In this connection, review the history of the early protesting sects;" *i. e.*, the Albigenses, Waldenses, Lollards, etc., and the consequent establishment of the Inquisition.

2. Luther.	See Luther's Table-Talk, Carlyle's "Hero Worship," Lec. IV; Unitarian Review, I, 446-451; Michelet's "Life of Luther."
3. Contemporaries of Luther.	[*a*] Erasmus–Milman's "Savonarola, Erasmus," etc.; Froude's "Short Studies," 1st vol. [*b*] Calvin—Froude's" Calvinism," Guizot's "St. Louis and Calvin;" [*c*] Melancthon. [*d*] Zwingle.
4. National Phases of the Reformation.	[*a*] France and the Huguenots; see Smiles' "Huguenots;" [*b*] Dutch Protestantism; Motley's "Netherlands" and "Dutch Republic;" [*c*] John Knox and Scottish Presbyterianism; Carlyle's "Hero Worship," Lec. IV; [*d*] English Reformation; Distinction between the Anglican and Puritan movements; Martyrs—Cranmer, Ridley, Latimer, etc.
5. Protestant Sectarianism.	[*a*] Wesley and the Methodists; Southey's "Life of Wesley;" New American Cyclopedia—Art's "Whitefield," and "Methodism;" [*c*] Roger Williams and the Baptists; Robert Hall's works; New American Cyclopedia—Art's "Roger Williams" and "Baptists;" [*c*] Swedenborg, Emerson's "Representative Men:" Henry James' "Secret of Swedenborg;" [*d*] Geo. Fox and the Quakers; "Janney's "History of the Friends." [*e*] Universalism—see lives and works of Murray, Ballou, Chapin.

The English Church and Presbyterianism are supposed to have been already reviewed under "The Anglican Movement" and "Calvin."

6. Rise and Progress of Free Thought.	[*a*] French Infidelity;—Montaigne, Rousseau, Voltaire; see Montaigne's Essays, Morley's "Voltaire," and "Rousseau." J. F. Clarke's "Rosseau," in Biographical Sketch; J. W. Chadwick's "Voltaire" in *Pamphlet Mission*, No. 8. [*b*] German Rationalism—Lessing, Spinoza, Strauss. [*c*] English Liberalism. Locke, Priestley, Hume, Gibbon, Coleridge. etc.; Stephen's "Eighteenth Century English Thought."

7. Religious Development in America.	[a] Puritanism of New England, and the Episcopal Church in the Southern Colonies, Relation of Church to State; see Tyler's "Americnn Literature," cpap. V. VIII, XII, XV. [b] Labors of the Cathoics in America; see Parkman's Jesuits. [c] Ann Lee and the Shakers. [e] Early Free Thinkers, Thos. Paine, Thos. Jefferson, Benj. Franklin, etc. [f] Unitarianism—see works of Channing, Parker; Gannett's "Life of Dr. Gannett;" Unitarian Review, Vol. V, 573-605. [g] Transcendental movement; see Frothingham's "Transcendentalism," and Gannett's "Life of Dr. Gannett." [h] Origin and Teachings of Modern Spiritualism; see A. J. Davis' works, Mrs. Hardinge's "Modern American Spiritualism."
8. Present Aspects of Religious Thought.	[a] The Free Religious Movement–its origin and significance; see F. R. A. Tracts, and Proceedings. [b] Modern Science; how do its teachings affect Religious Fundamentals? Spencer's First Principles—part 1st; Tyndall's Belfast Address. [c] Liberal Phase of Orthodoxy; see writings of Stanley, Arnold, Farrar, Beecher, Swing, Thomas, etc.; Martineau's Essays, (particularly his "Materialism") [d] Liberal Hebraism, writings of Adler, Sonneschein, Kohler, etc. [e] Present Condition and Prospects of the Catholic Church; see Gladstone's "Rome and the Newest Fashions." Hyacinth's Catholic Reform. Review the life of the late Pius IX. [f] The Rising Movement looking towards Freedom, Fellowship and Character in Religion; see writings of Bartol, Hedge, J. F. Clarke, Frothingham, Collyer, Chadwick and Gannett.

It is thought best, in consideration of the length of that part of the programme already given, and the lateness of the season, to defer the arrangement of the other divisions, viz: Religion and Morals, and Religion and Science, until some future date. A word as to the best method of pursuing the courses of study here laid out may not be amiss. Let some woman—we are supposed to be speaking of societies composed of women only—be selected as leader, whose duty it shall be to apportion topics, look up references, and keep up a running commentary from week to week on the general subject of study. The [a], [b], [c], etc. denote the different subjects to be treated by the several members of the class. The great object is to secure the attention and coöperation of as many as possible, and the meetings will be found much more fruitful of interest and profit if a large number can be engaged as active workers. It is the writer's experience that in classes of this kind it is better to have six ten-minute essays than one of an hour's length, or two of a half hour's, always provided the topics bear a substantial relation to each other, and point in the same general direction.

I take pleasure in expressing sincere thanks to Rev. J. Ll. JONES for valuable suggestions, and for his hearty interest in the work.

CELIA P. WOOLLEY,

Chairman Committe on Religious Culture, 1023 W. Monroe St. Chicago.

BUSINESS DEPARTMENT

—OF—

WESTERN UNITARIAN HEAD-QUARTERS

75 Madison St., Room 57. Office Hours, 9 A. M. to 4 P. M.

"UNITY."

PAMPHLET MISSION, Vol 1. A limited number of Volume I has been neatly bound in flexible cloth, with index. This volume, containing twelve sermons characteristic of the Liberal Faith, by such representative men as Collyer, Frothingham, Simmons, Chadwick, and others, with reviews of some twenty-two Liberal books, reports of ten Conferences, makes a capital volume for missionary work. For this purpose the price has been fixed to merely cover the binding and postage, 50 cents. Subscribers returning to us in good order the unbound numbers, will have a bound volume returned for 40 cents.

ARREARAGES.—The few subscribers who have not yet sent their subscription for the current year are requested to do so at as early a date as possible, that we may close our year's work in good shape.

FUTURE PLANS.—Our plans for the next year are fully set forth in the circular we send you. We shall aim to keep up the standard of our weightier articles, and hope to add eight pages to the size, that the news and editorial department may be made more satisfactory, adding Mr. Simmons to the editorial corps, and at the same time reduce the price to One Dollar per year. To warrant this, at least eight hundred more subscribers are needed. If each of our present subscribers should promptly renew and add one more to the list, the thing would be more than realized. Will each take hold and help us. Subscriptions will be received at one dollar, with the understanding that it will secure the "UNITY" for the next year if the above result be reached; if not, for two-thirds of the year.

NOT CHROMOS, BUT PREACHERS.—Rev. Robert Collyer offers for the next three months to give missionary preaching service on week-day evenings, at any point within one hundred miles of his home, for twenty-five cash subscribers to UNITY, and railroad expenses. This is a rare opportunity to get a large hearing for our spoken word, and at the same time spread our written word. Not to be behind, Messrs. Gannett, Jones, Simmons, Gordon, and others, make the same offer for ten subscribers and expenses. We doubt not but that nearly all the ministers in the West will be glad to do a similar thing, but we have had no time to correspond. Any point accepting this offer will send a request to this office, with the name of the minister desired. Speakers willing to enter into this arrangement are also requested to inform this office.

SUNDAY SCHOOL SOCIETY.

"THE SERVICE OF JOY" for Christmas, $2.00 per hundred.

With this number we begin a second series of Sunday School Lessons on "HOME LIFE," by Mrs. S. I Lesley, of Philadelphia, and Mrs. E. L. Head, of Germantown. The subjects will be as follows: (1) The Pleasant Face. (2) Dress. (3) Teasing, Fretting, Bantering. (4) Slang and Exaggeration. (5) Home Helping. (6) Headaches and Toothaches. (7) Table Manners. (8) In Company. (8) The Old. (10) Guests. (11) The Poorer. (12) The Dog and the Cat.

Series III will be by Mrs. C. G. Ames, on "SCHOOL LIFE."

"UNITY SERVICES," by J. Vila Blake, will be ready Jan. 1st. Single copy, 25 cents. Per dozen, $2.00. 50 copies, $8.00. Per hundred, $10.00. Manilla edition, more durable but not so pleasing to the eye, $8.00 per hundred. No reduction on these prices

"TOOL CHEST," revised and enlarged, printed in circular form, supplied at five cents per copy.

"CORNER-STONES OF CHARACTER,"—"Unity" Lessons, first series, by Mrs Kate Gannett Wells. Neatly stitched, and interleaved. Single copy, 15 cents; per dozen, $1.25.

BOOK ROOMS.—A complete line of the American Unitarian Association Publications and Tracts is now upon our shelves. We have facilities for procuring any Liberal books in the market. Orders solicited.

THE WOMAN'S LIBERAL UNION OF CHICAGO.

This Society desires the co-operation of the ladies of the West in advancing Liberal Ideas by study and contribution. The expenses of this room are assumed by this Society.

Donations already received from Ladies' Societies:

St. Paul, Minn.,	$10.00.	Geneva, Ills ,	$2.00.
Janesville, Wis.,	11.00.	Third Un. Church, Chicago,	12.00.

All further contributions will be acknowledged in this department.

Friends from a distance, when in the city, are invited to call.

F L. ROBERTS, Supt.